Peace News

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MISSING

A science lecturer
A commission of enquiry

FROM A CORRESPONDENT

ON the night of June 11 this year Maurice Audin, a lecturer in science at the University of Algiers, was awakened and taken away by an army captain and six parachutists. They had no warrant for his arrest. He was being taken away for interrogation.

He has not been seen since.

The parachutists claim that M. Audin at some time escaped from custody. Nearly three months have passed, however, since this Gestapo-type visit to his house and nothing has been heard of him apart from an account given by a fellow-prisoner that two days after the arrest of M. Audin he had seen him in a very pitiful state: he could hardly stand, his face was cruelly swollen, and his wrists were bleeding.

The captain who had been responsible for taking M. Audin into custody had remarked that he might be released after a very short time "if he is reasonable." It must be stressed here that he was not under arrest in order to be put on trial; only detained in order to assist the military authorities in their investigations.

Eleven days after M. Audin's arrest his wife received an official intimation that he was being forcibly detained by the military authorities at Bouzareah. Enquiries at Bouzareah Camp disclosed that he had never been heard of there.

ALLEGATIONS

Madame Audin has now for the second time asked that the Commission for the Safeguarding of Rights and Individual Liberties shall enquire into the fate of her husband. This Commission of twelve members was set up by M. Mollet in May last in response to a growing disquiet in public opinion as to the methods that were being adopted by the police and military authorities in Algeria. Some of the allegations that had been made in this respect had not been permitted to get by the growing censorship of the Press that has operated in France, but plenty had been published for the Commission to investigate. It was suggested on the setting up of the Commission that it would be able to clear the administration and prove that these stories were in general false. That was four months ago.

No report has yet been received.

INVESTIGATIONS

An International Commission set up by the International Committee against Concentration Camps has not, however, found the obstacles in the way of enquiry as has apparently the official Commission set up by the Government, and on July 27 it reported that it had found that outrages of a kind that might lead to the condition in which M. Audin is reported to have been seen had certainly occurred.

It would seem that other individual cases besides that of M. Audin have been submitted to the Commission for investigation, but so far there is apparently no trace of any findings the Commission may have reached. Madame Audin has now renewed her complaint to this Commission, which is reported to be holding a meeting (its first?) this week.

Madame Audin remarks that the men who took her husband away will know what has become of him. "If we are not yet living absolutely under a police State regime I have a right to demand the truth."

Let Cypriots decide their future—MAKARIOS

By FENNER BROCKWAY MP

Athens, August 30

"BRITAIN is attempting to present the Cyprus question as one of Greek-Turkish differences, allowing Britain to assume the position of arbitrator in a matter on which she is really a litigant," Archbishop Makarios said at a Press conference I attended today in Athens.

"Any agreements on the future of the island in the absence of the Cypriot people cannot be binding on them, he said.

"The whole of the Cypriot people including the Turkish minority and excluding only the British occupation forces should decide."

The minority should be guaranteed rights by international safeguards.

On the subject of Cyprus as a base, the Archbishop said the people should decide after attaining democratic self-government.

Personally he was opposed to a base, especially for aggressive purposes. The Archbishop evidently had in mind the recent use of Cyprus by Britain for launching the attack on Egypt.

Archbishop Makarios leaves tomorrow for the United Nations Assembly where the Cyprus issue will be discussed for the fourth time.

PRESS INVITED

The Greek Government has invited to Athens foreign editors of leading newspapers of Europe and America. They will see trade fairs and military demonstrations and for five days tour the Aegean Islands.

But the principle purpose of the visit is to extend knowledge of the Greek attitude on Cyprus before the discussion of the issue by the UN Assembly.

Sandwiched among the long list of distinguished journalists are four names which seem irrelevant. There is Peter Benensen, member of Justice, British section of the International Commission of Jurists. And there are three British Labour MPs: Kenneth Robinson, Lena Jager and myself.

We have come to Athens because of sympathy with the demand of Cyprus for self-determination and desire to have authentic information about new developments which give some hope of settlement.

We shall not only attend Press conferences. We shall have private talks.

Tonight, politicians and journalists attend the Balkan games in the stadium. Athletics, happily cross the Iron Curtain. Bulgaria, Rumania and Yugoslavia are taking part but, alas, there is now a Cypriot curtain. Turkey will not be represented.

Danilo Dolci — see page 2

A Breton nationalist and the Algerian war

A YOUNG Breton nationalist, Hervé Bougeant, is now being held in the military jail at Vernon, Eure, France. A soldier in the French Army, just drafted for Algeria, he has written to the President of the French Republic that "he refused to go to war against Algerian patriots, who are fighting for the freedom of their country."

In a recent letter to a Breton friend, Hervé Bougeant writes: "When I consider our country (Brittany) and her language slowly dying, killed by these people in Paris, I feel I must say *no*! to them; never will I do for them that horrible piece of work: kill a nation."

"TOKYO DECLARATION"

THE Third World Conference against Atomic and Hydrogen Bombs and for Disarmament, meeting in Tokyo last month, issued a "Tokyo Declaration" on nuclear weapons and disarmament, an "appeal to the United Nations and the Governments of the World" and a list of recommended common actions for prohibiting nuclear bombs and securing disarmament.

The Tokyo Declaration issued after the Conference stated:

"We regard nuclear tests as a dangerous expression of preparations for nuclear war, and hereby demand that Governments concerned conclude an international agreement

☐ ON BACK PAGE

Arrested in Amsterdam

Garry Davis, who calls himself the first world citizen, has been arrested in Amsterdam, for entering Holland illegally in order to attend the World Federalists' Conference after having been refused a visa.

Irish Pacifist Movement will hold a Public Meeting on Saturday, September 7, 8 p.m., at 6 Eustace Street, Dublin. Speaker: Professor Kathleen Lonsdale "The Political Responsibility of the Scientist".

Red Cross Conference

AS of September 6 the Swiss Short Wave Service will broadcast each Friday at 19.20 GMT special programmes about the forthcoming International Red Cross Conference in New Delhi, India, on draft rules for the limitation of the dangers incurred by the civilian population in time of war.

During this Conference, from October 23 to November 7, a special correspondent will give daily reports from New Delhi, which will be broadcast immediately after the Home News. Wavelengths are HEU 3, 9656 kc, 31,04m, and HEI 3, 7210 kc, 41.61 m.

The Third Japanese Conference

Discussion that leads nowhere

An editorial

"WE demand universal disarmament with controls accepted by the countries concerned. If agreement on universal, general disarmament is not yet possible, we demand a partial disarmament agreement."

This passage, from the decisions reached, "as a result of serious discussion," by the Conference held in Tokyo last month Against Atomic and Hydrogen Bombs and for Disarmament, points to the futility of conferences where the delegates come together holding no views in common other than the now universal desire not to be involved in war. (See report on this page.)

The "serious discussions" in such a conference are directed, not to the practical means of achieving the desired ends, but to painstaking negotiations to arrive at pronouncements from which all the practical significance has been eliminated, except that those present regard peace as a good thing and war as a bad thing—which can be taken for granted at the start.

The Conference is called a World Conference. It cannot, however, really fulfil the function of a world conference because of its composition. There were 4,078 "delegates" present from 26 countries; of these 97 came from 25 countries and 3,981 from Japan.

Real peace policy

What this Conference has done is to demonstrate that the Japanese people feel very intensely on the subject of nuclear weapons. They have registered this in the 34 million signatures on a petition calling for the banning of the H-bomb, and in three successive "World Conferences."

We hope that this will be the last of these Conferences.

They can provide a useful opportunity for a small number of people of different nations to meet each other. But as a contribution to formulating a real peace policy what they can provide has very little relationship to the effort and expenditure they require.

We do not think Peace News can be accused of a lack of sympathy for the victims who died at Hiroshima and Nagasaki, and with the many Japanese people who have shared the suffering left behind by what was done to these two cities.

We hold that the Governments that were responsible for what was done at Hiroshima and Nagasaki were guilty of appalling crimes. We should be glad to see some signs of repentance among those who were involved.

Pearl Harbour

What we are doubtful about is whether those who were the most direct sufferers from these crimes will have much effect if they *merely* keep saying that such crimes should not occur in the future.

There were, for instance, many more than 34,000,000 people in the world who held in strong abhorrence what the Japanese Government decided to do at Pearl Harbour.

The mere fact that hundreds of millions of people thought it wrong did not prevent the thing from happening.

It is not only 34,000,000 Japanese, but some 2,500,000,000 people of all nations who do not want to be atomised in a nuclear explosion. This is something we may take for granted without getting their signatures or organising world conferences to declare it.

Military preparation

The Japanese people, who adopted a constitution abandoning military preparation, are becoming increasingly involved in the military preparations of the Western Powers.

The 3,981 Japanese present at the Tokyo Conference could do a great deal to prevent this if they were to refuse to participate in these preparations and were to direct their activities to persuading others also to refuse.

■ ON BACK PAGE

Johan Galtung, Norwegian sociologist and Vice-Chairman of the Norwegian section of the War Resisters' International gives his impressions of a visit to Danilo Dolci, exponent of non-violence and well known for his work among the Sicilian poor

DOLCI AND GANDHI

HE is a huge man, relaxed, spectacled, with a very soft way of talking. His age is only 33, though his experiences have made him look older. When he speaks, it is without gestures and empty rhetoric, but with a very firm conviction. His sense of humour and some dry statistics find their place side by side.

This is Danilo Dolci—the young architect from Trieste, who has caused quite a sensation in Italy the last few years. I had travelled halfway round Sicily to meet him and found him in his home and headquarters in one of the poorer streets of Partinico, a town of 40,000 inhabitants near the coast, westwards from Palermo.

Never shall I forget the spirit of community during the dinner he offered me.

Dolci, his wife (the widow of a fisherman killed by bandits), his 13 children (five brought into the marriage by his wife, six adopted because of their quite hopeless conditions, and two of his own), and some young men, fishermen from the district, students, social workers, teachers, who had volunteered to help Dolci in his work, were gathered round a table. A true and fine community feeling was present. Dolci did not preside over them, but was a very unauthoritarian focal point.

Guided by intuition

Next day we visited Trappeto, the fishing village some miles from Partinico, where conditions are particularly bad. This is the place where Dolci's father was once station-master, and the place to which Dolci returned one day in January, 1952, with 30 lire in his pocket.

Since then he has never left the district except in order to publish his books, to collect money, visit the committees established in Italy's larger towns to assist him and similar trips.

We will not go into any detail to describe the terrible conditions the poor people in this district, or in Sicily, and the entire Southern part of Italy for that matter, have to face.

A United Nations commission has declared the area to be "under-developed"—which is a rather heavy verdict.

People are not starving in the streets in Palermo's slums, where one-fifth of the half a million population have to live.

But the life expectancy is around 30 years, hetero-sexual and homo-sexual prostitution are flourishing, education is inconspicuous, theft and murder belong to the daily course of events. Charming Italy is somewhat less charming in these parts.

Instead of giving a chronology of Dolci's achievements, we will rather examine some points where there is a close resemblance to Gandhi.

This resemblance is even more interesting because Dolci cannot be said to copy Gandhi's principles. He has not read Gandhi's works, because approximately nothing has been translated into Italian.

He has been guided by intuition and a strong belief in his fellow-men, including both supporters and antagonists, and has arrived at very much the same convictions and actions that are important in "Ghandism."

A minimum of belief

Dolci does not advocate a complete theoretical system. His supporters (or "friends," as he would call them) belong to different religious and political camps.

What they have in common is not easily stated in philosophical terms, and there is no need to pigeon-hole their beliefs either. When people around one live on the brink of starvation, always surrounded by poverty and illiteracy, one does not ask for belief, but action.

The dignity of man, the duty of the rich to care for the poor, these are his beliefs. They who agree with him in his practical programme are invited to participate.

In a desperate situation like the one they have to face down in il triangolo del fame (the triangle of hunger), there are always sufficient concrete tasks to be done within the limits set by the money collected.

These tasks to some extent coincide with the programmes of the radical political parties or splinter parties. It is clear that Dolci initiates actions these parties should have initiated long ago, had it not been for the back-slide of our parliamentary democracies: the amount of initiative lost in the struggle for political power.

Identification

Dolci has never satisfied himself with the work of a propagandist or living far from those he pretends to represent. Like Gandhi, he lives in the midst of the poor districts and has daily evidence of the struggle for life of people who perhaps can find employment only one month of the year.

He has the real power of empathy, sharpened through the way he has chosen to live himself. And at the same time he is an excellent writer, able to express himself in prose and verse, in both Italian and the local dialect.

Careful investigations

Cheap propaganda and cries for justice alone do no work in the long run. Dolci's actions have always been preceded by careful, almost scientific investigations.

In his books "Banditi a Partinico" and "Inchiesta a Palermo" are presented heaps of facts, interviews and detailed accounts of living conditions, beliefs, etc. In one street at Partinico there are 350 families whose members have spent a total of 3,000 years in prison, but only about 600 years at school.

It is further demonstrated that the Italian Government, in order to suppress the banditry arising from the poverty, has an extra police budget in this district, more than sufficient to cover Dolci's plan: to construct a dam to tame the Jato river and use the water for irrigation.

Constructive programme

Gandhi knew, and Dolci knows, that poverty is the worst enemy of the poor, because it so easily leads to apathy. Besides that, a one-sided urge for better conditions or for the abolition of this or that, will in the long run invoke a negative attitude even if the requests are met with sympathy and action.

Men are more easily convinced by deeds than by words. Dolci has started many concrete institutions. He and his friends have improvised small schools in the worst districts, where the children are too poor to attend an ordinary school. They have fought against illiteracy.

Outside Trappeto, on a hill called Borga di Dio (God's Castle) a home for orphans is erected, with regular education and free meals. At the same place is his Universita Populare, where adult education is given lectures and record concerts are attended, and there is a library—all free.

The same is found in Partinico, in a very modest place, almost a stable. Dolci and his friends do not present themselves as teachers or lecturers, but rather as friends, giving their knowledge to those who need it. They open the doors to the pleasures the rich Italian culture can yield.

But more plans are awaiting their realisation—better, or rather at least, some medical care, the dam, work, work and more work. Of course, Dolci never dreams of achieving all this alone.

His task is to take the first step, and to "stir sluggish consciences," to quote Gandhi.

In this way Dolci serves as a connection between the poorest and the politicians, whose task it is to care for them. A contact afforded through elections every four years is not sufficient. Neither are Press propoganda and clever orators alone.

Action and sacrifice

A constructive programme was for Gandhi not a piece of paper he presented to others, but something he himself participated in. This is the true identification with others, where planning is not enough, but even participation is a part of the plan.

Danilo has, with his own hands, participated in the work at Borgo di Dio, and he himself went on the road with a shovel and a pick during February last year.

Non-violence

The fishermen at Trappeto have been in a particularly difficult position. Rich people from the towns nearby have come to their fishing banks with modern equipment and deprived them of most of the fish. Although this has been prohibited by law, the laws have not been enforced by the police.

To see one's own daily bread disappear is bad enough: to see it when one's own children are starving must be a true torture. The situation of the braccianti, the land workers, is something parallel to this. No wonder that threats of violence have been used, and that banditry has flourished with a peculiar mixture of criminal elements yet with elements of social justice in it.

Dolci's position has been completely non-violent, not only in action, but also in words (which is a very Gandhian position).

He led the fishermen down to a beach, where they fasted in common 24 hours, playing Bach records. The police came by and asked them to vanish, but they refused. Why couldn't they do in public what they virtually did the whole year—fasting?

Three days later the famous reverse strike took place. It was announced in the Press in large areas of Italy. Hundreds of unemployed, led by Dolci and his friends, went out to an abandoned road close to Partinico and started working.

The police came (and the Press and photographers!) and asked them to stop this completely peaceful demonstration, merely because it was against police regulations.

The demonstrators refused, and Dolci lay down on the ground when they wanted to arrest him. He was carried away and imprisoned at Palermo. There was no violence at all, though it was alleged later that the shovels and picks had been arms.

It is unnecessary to say that the 53 days in prison were the best propaganda Dolci could obtain. The trial was quite a sensation, as he was defended by the late Calamandrei, founder of the independent review Il Ponte, Firenze. He was not completely acquitted, but was rather symbolically fined.

Civil disobedience

Dolci is no anarchist, but he believes that there are laws and principles which are sometimes more important to obey than governmental laws. Neither is he afraid of prison. If Dolci had been sentenced to the eight months prison the attorney wanted, the moral content of his action would not have been different; most people would still have acquitted him, in their hearts.

But, like Gandhi, Dolci will not use the weapon of civil disobedience except in extreme cases, and only when all possible legal means have been tried.

In 1952 Dolci promised that he would fast one week a year till the dam project has been realised. Last year, however, he fasted a fortnight, together with many of his friends, and received very many good comments in the Press.

Fasts

His fasts have, just like Gandhi's, three purposes: to symbolise the compassion for those who fast always and involuntarily, to awaken fellow human beings in general and the authorities in particular, and to give occasion for contemplation.

His fasts have been severely criticised, even by friends, who tell him that this Eastern form is not well suited for a political campaign in Europe. The fasts have, however, had an impact, particularly on the poor, who well understand this symbol.

Dolci has announced that this year, in November, he will start fasting until an honest and serious attempt to make plans for the constructive work on a large scale in the whole area is made, and the realisation of the plans have been promised beyond doubt.

At the same time, there will be a meeting in Palermo of some planning experts, whom it is very important for Dolci to influence, or rather, to make them fully realise the extent of the present disaster. Dolci will need all the support he can get at that time and before.

Who is Danilo Dolci? In short, he represents Gandhism in a Western form. Unlike Gandhi, he does not believe in the rather extreme anarchism Gandhi advocated, nor in his rejection of modern technology (Dolci: "machines are not bad in themselves"), nor in Gandhi's extremely ascetic life.

Dolci will, if successful, mean more for the non-violent movement in Europe than all our books and our theorising. May I finish with an expression of my sincere reverence for this man, and the hope that he will get the support he needs to achieve his aims.

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Emancipate the coloured peoples —Pax Christi

BY Dr. FRANCIS RONA

ABOUT 460 members of the International Pax Christi movement—mostly from France and Germany, but some from eight other European countries, French Colonies and Protectorates in Africa, China and Japan—considered the cultural and economic emancipation of "non-Whites" at their conference in Maria-Zell, the Austrian pilgrimage town, recently.

Originally this Catholic peace organisation (not to be mistaken for the Polish "Pax" organisation denounced by the Pope as "Communist controlled," nor the British Protestant sponsored Pax Christi movement) aimed at the reconciliation of the "arch-enemy" nations: Germany and France. It was founded by Bishop Pierre Maria Théas, of Lourdes when in the Compiègne Nazi Concentration Camp in 1944, and supported in post-war years by several French and German bishops and by Abbé Pierre, the well-known social worker in Paris.

Gradually its basis was broadened and Pax Christi became the officially acknowledged Peace movement of the Roman Catholic Church, led by its President Cardinal Feltin, and with branches in more than 12 countries. The Cardinal, as well as Bishops Théas, Schröffer (Germany), Rusch (Austria), Charrière (Switzerland), and Sunnens (Belgium), visited the Conference in Maria-Zell.

The Minister of Education, Dr. Drimmel, greeted the guests in the name of the Austrian Government, and desired "the termination of the shameful discrimination of peoples who received from God a coloured skin. That is a great task for European Christians."

GROSS INEQUALITIES

Bishop Rusch, vice-president of Pax Christi, stressed in his opening speech that over two-thirds of mankind belonged to the coloured races. (Another speaker said: "We Whites are also coloured"—some were sun-tanned). Bishop Rusch pointed out that they have their own cultural bases and foundations and the right to develop them. Christians must approach them in love and understanding.

The Bandung Conference showed that two-thirds of the world's population desire to form an independent "Third Force" outside the power blocs, which fact has an historic importance.

Professor Bettray (Vienna) reported that there are 22 Negro bishops and over 2,000 Catholic Negro priests in Africa. He underlined the gross inequalities in incomes: "While the Whites have on the average a yearly income of $915 to spend, the figure for the Far East is only $55. Colonialism, materialism, and 'paternal sympathies' for coloured peoples have come to an end now."

The former member of the French Government for the Cameroons, M. Louis P. Aujoulat, declared: "The West must enter into discussions with the coloured peoples without reservations. If they are emancipated, if they can decide in complete freedom, then they may accept the helping hand of the West."

The Pax Christi Conference showed a significant progress in the Catholic peace movement in the promotion of the unity of all races to ensure peace, justice and equality.

"UNARMED" FOR DISCUSSION

"UNARMED—Britain After Unilateral Disarmament" is the subject for discussion at a Yorkshire Peace Pledge Union Week-end School and House Party at Hollybrook Guest House, Ilkley, on Sept. 28 and 29.

Lecturer will be Stuart Morris, General Secretary of the PPU. Charge is £1 6s. or for day visitors 1s. per lecture.

Booking forms from Ken Chadwick, 35, Berkeley Avenue, Leeds 8.

BANNED FROM BRITISH AFRICA

Because he was banned from five British East and Central African territories, US citizen George M. Houser, Executive Director of the American Committee on Africa, protested last week to their Governments. His case, as reported in last week's Peace News, has been debated in the Federal Parliament of the Federation of Rhodesia and Nyasaland.

George Houser

DURING a fact-finding mission last month for the American Committee on Africa, Houser, a former staff member of the Fellowship of Reconciliation, attempted to enter the British territories after first acquiring the necessary entry visas.

The British visa offices in New York, Lagos, and Leopoldville had informed him that American citizens do not require entry visas for the Central African Federation or Tanganyika. He obtained visas for Kenya and Uganda.

In a letter to the heads of Government of the five territories, Houser revealed that, upon arriving by plane at the Northern Rhodesia border, he was turned back and informed that he was on the Prohibited Immigrant List. Apparently through an error by an immigration officer he was permitted to enter Uganda. Later, however, he was apprehended by immigration officers, notified that he was on the "prohibited" list for Uganda, Kenya and Tanganyika as well, and forced to leave the country. To this date no reason has been given for prohibiting his entry.

"Multi-racial" areas

His letters urge the British governing authorities to review his case and to permit future entry.

"At the very least," he said, "I request that I be informed of the reasons for my being declared 'prohibited.' I hope these reasons will be made public in order to prevent false speculation."

Mr. Houser revealed that he had been denied visas to enter all of these territories in 1954. He asked whether his anti-segregation activities in the United States were the basis for his prohibited status.

"For my part," he said, "I find it difficult to explain the possible reasons for my prohibited status.

"It seems more than coincidental that the only areas of Africa to which I have ever been refused entrance are British areas usually referred to as 'multi-racial.' Is it possible that my own background of activity in the United States against segregation has something to do with the decisions of the Governments of East and Central Africa?"

Mr. Houser had no difficulty last month in entering the Belgian territories of Congo and Ruanda-Urundi and British-controlled Nigeria. On past occasions he has travelled freely through French territories as well.

The action of the British Colonial Governments in barring his entrance, Mr. Houser said, must inevitably raise in American minds the question: "What have they to hide?" He noted that if the Governments of East and Central Africa are sincere in their stated desires to achieve a real "partnership" between the races, they should not prohibit the free travel of known opponents of racism.

Mr. Houser's letter was addressed to the following heads of Government: Sir Roy Welensky, Prime Minister of the Federation of Rhodesia and Nyasaland; Mr. Garfield Todd, Prime Minister of Southern Rhodesia; Sir Evelyn Baring, Governor of Kenya; Sir Frederick Crawford, Governor of Uganda; and Sir Edward Twining, Governor of Tanganyika.

The American Committee on Africa is a voluntary non-partisan organisation of American citizens, formed in 1953. It functions as a channel in the United States for accurate information on all aspects of African life and also informs Africans about the United States.

Various forms of assistance to democratic forces in Africa are provided by the Committee.

Among members of the Executive, of which Donald Harrington is Chairman, are: Roger N. Baldwin, Rep. Martin Dworkis, A. J. Muste, Bayard Rustin, Gladys Walser and Judge J. Waties Waring.

Members of the National Advisory Board include Stringfellow Barr, Mrs. Chester Bowles, Allan Knight Chalmers, Homer A. Jack, Clarence Pickett, Rep. A. Clayton Powell, A. Philip Randolph, Norman Thomas, Howard Thurman, Channing Tobias and Willard Townsend.

Community boycotted

KOINONIA COMMUNITY, religious pacifist community near Americus, Georgia, which has been the victim of bombings, shootings, economic boycott and arson because of its inter-racial policy, is seeking to open a pecan nut shelling plant as a means of economic survival.

Whites in the area have demanded that Koinonia move away and have refused offers that both sides accept arbitration made by Koinonia, reports Richard Baker.

Two thousand pledges of $25 are asked for to raise $50,000. The money will be repaid within ten years at 4 per cent. interest. Persons wishing to help should write Koinonia Community, Route 2, Americus, Georgia, U.S.A.

Negroes are forced by local law enforcement officials to do no business with Koinonia. A local bank will accept no more deposits of money from Koinonia, and the local Sears-Roebuck store has asked Koinonia not to purchase from them since the incident at the Birdsey feed store, which was bombed for refusing to boycott Koinonia. There has been no violence since.

WARN THE WORLD URGES BELGIUM

BELGIUM wants the UN General Assembly to have on its agenda the subject of "collective action to inform and enlighten the peoples of the world as to the dangers of the armaments race, and particularly as to the destructive effects of nuclear weapons."

This is a new departure as regards Assembly agenda items.

A draft resolution sent to the Secretary-General on Aug. 9 would have the Assembly consider that the entire world is exposed "to the danger of unprecedented devastation and that the peoples of all countries should be made to realise this" through "an effective and continuing publicity campaign on a world-wide scale," under UN auspices and disregarding "all ideological or political considerations."

In its operative part, the draft resolution suggests that the Secretary-General should submit a plan for the publicity campaign to the Assembly's thirteenth session, and makes various proposals as to the scope of such a plan.

The Assembly opens on Sept. 10.

His stand... and yours?

"AS modern war will be so totally destructive, I feel it is particularly important that I take a total stand against it."

We at Peace News last week were proud to be able to report the stand made by Tom Jones in a Midlands police court against the whole machinery of conscription.

"I think this stand I am making is the most effective witness I can make against war," he told a Ministry of Labour official before his sentence of three months' imprisonment.

Thanks to the Wolverhampton Express and Star, which faithfully reported Tom Jones' stand, many in the Midlands will read the words I have quoted above. Peace News will have carried them to the four corners of the earth, and, as I write, no doubt somewhere someone is translating the Peace News report for publication in another language.

So while Tom Jones is in prison many will be reflecting on his action.

Week by week Peace News makes known the fact that something can be done by every individual to stem the drift towards war.

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THE EDITOR.

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Please make cheques, etc., payable to Peace News Ltd., and address them to Lady Clare Annesley, Joint Treasurer, Peace News, 3 Blackstock Road, London, N.4.

First hospital since the war

BRITAIN may build its first new general hospital since the end of World War II if plans for the rebuilding of London's Charing Cross Hospital on a site at Fulham materialise.

"Plans were ready more than four years ago," reported the Daily Telegraph, Aug. 17, "but lack of a Government grant prevented a start being made."

FINANCIAL FOOTNOTE.—*In the last ten years since the end of the war Britain has spent over £12,000,000,000 on arms, enough to build and equip 6,000 hospitals in Britain and the colonies at a cost of £2,000,000 each.*

Strength of Civil Defence Corps in England and Wales fell by 861 during the quarter ending June 30, 1957, "mainly owing to weeding out out of inactive members," states the Home Office.

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After 5½ months

THE four Western Powers represented on the Disarmament Sub-Committee that has been meeting at Lancaster House in London tabled last week a complete statement of the proposals that had been agreed upon among themselves, and Mr. Zorin for Russia immediately made clear that they are unacceptable.

The whole five and a half months in which the Committee has been meeting have been spent in manœuvring around what has been essentially the same set of proposals. "The present document," said Mr. Zorin, "contains the same round of questions which we have been discussing from the very beginning of our work."

We frankly do not understand why the Russian Government holds it to be desirable to reject them; on the other hand, we are not under the illusion that the acceptance of these proposals, so far as their material consequences are concerned, would make any considerable difference in regard to future security in the world.

The U.S. representative, Mr. Harold Stassen, for some reason that is not self-evident, still displays a certain optimism about the possible outcome of these talks, and there are those who think that Mr. Zorin's pronouncement may not be the end of this phase of the discussions. The Sunday Times correspondent, for instance, remarks that "immediately after Mr. Zorin's attack on the West on Friday a Soviet spokesman told correspondents that it was not necessarily Russia's last word."

At the time of writing the Sub-Committee's sittings have still to be brought to an end, and when they close the matter will come before the U.N. General Assembly in the form of a Report to the U.N. Disarmament Commission. It is possible that it is here that the Russian Government may make its next move towards agreement.

Not the way to disarmament

ALTHOUGH we follow the proceedings in these talks with a high degree of interest, whether undertaken in the Sub-Committee or the Commission, we should perhaps make it clear that it is not because we build any great hopes for a real approach to disarmament by their means. The history of disarmament negotiations throughout the last century does not give any support to the hope that a permanent scaling down of armaments may be reached by such means, and it seems to us to be obvious today that an agreed and controlled disarmament by progressive stages among nations that face each other governed by policies compounded of menace and fear, is less possible than it has ever been because of the character of the weapons and the modern machinery of war.

Some kind of agreement from the Lancaster House talks would be of value for one reason only: it would be an indication that the realisation that confronted the Powers in 1955 at Geneva—that world war was not only "unthinkable," but that if it were permitted to arrive it would be likely that there would be nobody left to think it —had not evaporated; and that a show of surface amity must be maintained until such time as the Governments have brought themselves to face the fundamental rethinking that is called for in the age of atomic power.

A tribute

SPEAKING at a Press conference in Canberra recently, Mr. Duncan Sandys, British Minister of Defence, paid tribute to the people living in Britain for the readiness with which they have accepted the "harsh but inescapable" facts of the present situation in regard to preparation for war.

Because it is known that it will be impossible to prevent all enemy bombers carrying hydrogen bombs from getting through to Britain (to say nothing of intercontinental ballistic missiles), it has been decided, said Mr. Sandys, "not to do the impossible."

"We decided not to defend the whole country, but to defend only our bomber bases."

The Government of which Mr. Sandys is a member, however, still talks about "Civil Defence," and is still bringing pressure upon those municipalities who have decided to do away with it.

There is considerable need for a plain statement of the Government's Civil Defence policy: an explanation in some detail of what such Civil Defence teams as are left alive in the face of an H-bomb attack will be expected to do. Perhaps it is intended to take them out of the towns and to use them as part of the preparations for the defence of the bomber bases.

A good slogan for St. Pancras might be: "Enlist for CD and enjoy the safety of a defended bomber base."

IN PERSPECTIVE

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CRUCIAL STAGE IN GHANA

THREE YEARS AGO Mr. Richard Wright, the distinguished American Negro author, toured the Southern half of the Gold Coast territories and then wrote a book, "Black Power." Mr. Wright was wholly in sympathy with the aspirations of the peoples of these lands towards independence, and he fully accepted Dr. Nkrumah's party as the appropriate instrument for its achievement.

As a result of his travels, however, he was distressed by his sense of the inadequacy of many of the tribal chiefs and the extent to which their development was hampered by disabling superstitions.

Even more important, he was troubled by the many evidences he found of a lack of energy and self-reliance among the people he met. He gives a number of instances where a man's desire for development and advancement seemed to be instinctively equated in his mind with the assumption that there would inevitably be somebody somewhere who would take the necessary steps to realise his praiseworthy aspirations for him.

★ ★

BECAUSE of these things he concludes his book with a letter to Dr. Nkrumah in which he seems to be urging that when freedom from colonial domination has been secured a government on authoritarian lines shall be built and that the people of the country shall be harnessed by industrial conscription to the necessary great industrial effort.

There seem now to be signs that Dr. Nkrumah is intending to act on this advice, or that Mr. Wright was saying what he knew to be already in Dr. Kkrumah's mind.

In the deporting of the three pressmen, Dr. Nkrumah was merely following the example set under the authoritarian rule exercised by colonial Powers in the territories which they control by force; but not so frequently, Dr. Nkrumah should realise, in their own metropolitan areas. (apart from the Communist or Fascist totalitarian States).

This reservation even applies to France, whose record of suppression in regard to Algerian affairs is a very black one indeed.

★ ★

WHAT we on our side have to realise, however, is that when we have released a people from the authoritarian tyranny that we have been imposing we cannot contrive at the same time to hand over the means and the capacity for the democratic conduct of affairs, the development of which we have been preventing.

The two obstacles discussed by Mr. Wright in "Black Power," for instance, are something left over from British rule: on the one hand, through the failure to press forward with educational activities; and on the other, through the fact that the imposition of an external rule cannot provide the conditions in which self-reliance can be developed.

Dr. Nkrumah has now announced that there will be compulsory national service—which we take to be a form of industrial conscription—and the establishment of a territorial force.

We may be wrong, but we cannot help linking the latter proposal with the setting up of a separate Ministry of the Interior under Mr. Krobo Edusei (described by Mr. Anthony Sampson of the Observer as "Ghana's tough new Minister"), and with the menace in Dr. Nkrumah's declaration: "If the facts were to come out, all the Opposition would be in gaol."

★ ★

WE have not concealed in Peace News our hope that self rule in Ghana will be given a wide and liberal interpretation and that the different tribal practices, languages and traditions that form part of the ways of living of the peoples of Ghana will not be "centralised" out of existence.

Industrial conscription is not something we look upon with favour, but we, who have not to face their difficulties, must be chary in our criticism of the steps that Dr. Nkrumah's Government may take to deal with them.

There is little doubt, however, that Dr. Busia's party is standing for certain values that it would be well for Ghana to retain, and that, incidentally, Dr. Nkrumah has eloquently defended in the past.

We hope, therefore, that the comment by Dr. Nkrumah that we have quoted above was merely an understandable expression of impatience in a period of tension, and that it does not mean that there is a danger that we may have to witness another single-party tyranny added to all the others that infest the world.

Malaya refuses nuclear bases

CONGRATULATIONS to Malaya on its independence, together with the wish that Tunku Abdul Rahman's recent declaration that the war against the Communists in the jungle "must be finished by the end of 1958" may be justified by events.

The path of the first Government in a newly independent country is never easy. As long as independence remains the long struggled-against outcome of conditions in which it can no longer be withheld, it will be too much to expect the new rulers always to be wise and the newly independent people always to be aware of what democracy and freedom really mean; and in Malaya's case the multi-racialism of the population presents problems of particular difficulty.

In the meantime pacifists can congratulate the new Malaya a second time—on a first act of wisdom. It has announced its intention of staying outside the SEATO pact, which an overwhelming part of the eastern world looks upon as a highly suspect alliance, and of not allowing nuclear warfare bases on its territory.

Will Yemen follow Syria?

INSTEAD of fussing about the possible visit to Syria before the end of the present year of Marshal Bulganin and Mr. Khrushchov—which is not even certain yet and is, moreover, quite as legitimate as Mr. Loy Henderson's to Turkey—our Press would do better to pay attention to the constantly recurring fighting in the undefined border zone between Yemen and the western part of the Aden Protectorate.

Ever since the beginning of this year there has been, with only a few weeks' interruption, a reciprocal bombardment of protest notes between the Yemen Government via its London Embassy and the Foreign Office—both sides declaring the other side's assertions and protests to be unacceptable as totally devoid of foundation and, occasionally, the very opposite of the truth.

It is undisputed that there is ever-recurring fighting and that Venom jet planes are being used on the British side. But, whereas the Yemenis always claim that the scene of fighting has been on their side of the border because their territory has been invaded, the British communiqués as invariably assert that it has taken place on Protectorate territory invaded by the Yemenis.

One significant admission, however, is contained in the British statements. They have mentioned more than once that "dissident tribesmen bribed by the Yemen Government and strengthened by Yemeni troops" are the offenders. The term bribe does not mean much in a part of the world where bribing is looked upon as legitimate, and the bribe itself does not have to be more than the provision of a living ration.

But an impartially organised opportunity for the free expression of the people's will whether they want to belong to the wholly autocratic sheikdoms which enjoy the protection of the British Government or the probably equally autocratic *but far more distant* authority of the Kingdom of Yemen is long overdue.

Holding on grimly to the remnants of its vanishing power all over the Arabian world, the British Government is once again taking the simple but short-sighted course of trying to uphold the authority of a local autocracy, purblind to the longer-term consequences.

To drive the Yemen into the Soviet camp cannot in the long run be to the advantage of either the Aden Protectorate or of Britain herself.

Tailpiece

"A clean bomb is one that kills you but doesn't harm your pallbearers." — *US columnist Frederick Othman.*

Alabama: Whites threaten total boycott

By RALPH BLACKWOOD, MA

US race relations correspondent

GUY HARDWICK, Lieutenant-Governor of Alabama, has threatened a "total boycott" of Negroes if "this outrageous civil rights bill becomes law."

A boycott by Southern Whites against Negroes comes naturally to them. In contrast, for the Negroes to boycott Southern Whites requires a complete change in their lives.

The "outrageous civil rights Bill" has now been passed by both the US Senate and the House of Representatives. It was originally designed to speed up desegregation of schools and to ensure Negroes the vote.

It is believed Lieutenant-Governor Hardwick threatened the total boycott because he had visions of Federal troops marching south and enforcing desegregation with bayonets.

Bayonets were used to enforce school desegregation in Clinton, Tennessee, last year. However, public reaction, North and South, to tanks and bayonets forcing a social change on American citizens was so great that a repeat performance is not likely.

Furthermore, Alabama need have little fear. Most of the teeth have been pulled from the civil rights Bill.

WHITE BOYCOTT

A WHITE boycott of Negroes would not be entirely new. Over most of the South in recent years Negroes who favour integration, Negroes who belong to the National Association for the Advancement of Coloured People (NAACP) and Negroes who do not "know their place" have been boycotted by Whites.

Perhaps the White boycotts have not been as organised as the Negro boycotts.

If it is learned in the South that a Negro is a member of the NAACP, his White employer fires him. If the Negro is an independent owner of a grocery store, White store owners put pressure on the wholesalers and make them refuse to sell to the Negro store owner.

A Negro share-cropper favouring integration is likely to find himself driven off the land. Teachers who favour integration are not employed by the White school boards which administer both Negro and White schools.

SOCIAL PRESSURE

WHITES in the South hold all the political power, Whites control the Southern Press, they own most of the land, and they control most of the jobs. They have almost total power and they have used it objectively. It has not been necessary, in many places, to organise a boycott against "dissatisfied" Negroes.

Since the Civil War the Southern White has grown to accept a society of separate and dominant Whites as a necessary basis of life. When this traditional way of life is threatened, organisations and laws are not needed.

The customs and mores of the White community result in immediate and powerful social pressure against Negroes who violate the taboos.

No doubt the Southern White used social pressures long before Negroes suddenly discovered its effectiveness in Montgomery. Perhaps Negroes have learned some of their economics the hard way, by being boycotted.

NEGRO BOYCOTT

WHEN it comes to boycotting, the Negro community has problems not faced by Whites. For Negroes to boycott Whites, the whole pattern of behaviour and values in the Negro community must be changed.

Traditionally, Southern Negroes do not oppose their White "superiors." (All Whites are supposed to be superior to any Negro in the South.) According to tradition, Negroes agree quickly with Whites, try to please them, and go to them for help in time of trouble.

To carry out an effective boycott, Southern Negroes must reverse this pattern of behaviour. Also they must reverse the attitudes which Negroes need to live safely in traditional Southern society.

In order to avoid trouble, the Negro has to behave at all times as if all Whites are superior. In order to submit so completely he has to believe Whites are actually superior.

SIGNIFICANCE

BUT the Negro boycotter has to have a completely different set of attitudes toward himself and white men.

The Montgomery bus boycott, the Tuskegee boycott, and the recently reported Rock Hill, South Carolina, bus boycott—all these Negro boycotts take on greater significance when we realise how much change and growth they imply.

Southern Whites find boycotting easy because it is a natural extension of their old way of life, values and habits. But Southern Negroes boycott because they have overcome their old way of life, their old values, and their old habits.

Only if we realise how much Negroes have had to change to boycott Whites can we begin to understand the significance of the boycotts.

HOW WE CAN HELP THE NEW NATIONS

By Fenner Brockway MP

CHAIRMAN OF THE MOVEMENT FOR COLONIAL FREEDOM

WHEN a colony gains independence the people look for immediate changes. They have sometimes been led to blame the previous imperialist administration for all their sufferings and expect their new self-governing administration to remove them rapidly.

They expect higher standards of life, good houses, schools, hospitals and dispensaries. They may become disillusioned if reforms are not seen soon.

From the point of view of the peoples of the colonies as well as of the convenience of the imperial administration, there is something to be said for a short interim period, such as Ghana passed through before independence, and Nigeria and the West Indies are passing through now, when considerable powers of internal administration rest with a democratically elected Government, although full self-government has not been attained.

Two courses

During this period the representatives of the colonial peoples gain experience, they can begin to introduce reforms, and they can plan (often with expert civil service co-operation) for the future. Their people do not expect too much during this period because final authority still rests with the imperial power. Ghana used the time very effectively in educational and medical advance and in planning large economic schemes, such as the Volta River project.

But expectations are always greater than can be realised. The newly independent countries have not the capital necessary for the formidable reforms which are required and desired.

An independent government in these circumstances can follow one of two courses. It can accept the Russian example. It can demand great sacrifices from its people to accumulate the necessary capital. It can impose modern large-scale agriculture on an unwilling peasantry by force. This method inevitably involves dictatorship and, as in the case of Russia, almost certainly harsh repression. The intention may be to remove the dictatorship as economic problems are solved; but, again, as Russia under Stalin showed, dictators tend to cling to their power and cruel tyranny follows.

The second method is illustrated by India. Democracy is generally maintained. The educated co-operation of the people is sought. Long-term economic plans are inaugurated. But two disadvantages are inevitable. The changes will be slower. And capital investment must be accepted from richer countries.

The acceptance of more gradual changes will depend on the understanding participation of the people. Visitors to India say that this is happening. They tell of great Community projects in which the peasants voluntarily take part. They tell of vast power plants and of expanding irrigation schmes. They say that ten years after independence there is vitality and confidence among the people, enthusiasm for the task of construction, faith that it will succeed.

In Ghana, the Mass Education movement, which teaches not only literacy but hygiene, child care, road making (so that isolated villages can be joined to the main lines of transport), has the character of a national social resurrection. The voluntary brigades of young workers, becoming trained in modern techniques, has the same quality of service. If this spirit can be maintained the necessary social revolution will be achieved by democratic means.

Obtaining capital

But India and Ghana, already independent, and Nigeria and the West Indies becoming independent, still have to face the problem of obtaining the capital they need from wealthier countries. There is the danger that a cut-throat competition will develop to get this capital. Some countries, like Northern Rhodesia, can offer high returns on capital invested in its copper mines. Other countries, which can ill afford them, have to offer high rates of interest to compete with the large Rhodesian profits. Some colonial governments are offering exemptions from taxation and customs privileges. Financiers tend to hold the colonies to ransom.

It is time we had an International Charter of Investment under United Nations auspices setting a limit to the profits which private financiers can extort.

It is time, too, that colonial administrations and the newly independent nations got together to prepare a Convention laying down the conditions which they will require from private investors. Much better that than competition in concessions! This Convention should insist on reasonably short concessions at the end of which the government of the territory would have the right to take over the enterprise concerned. It should insist on no racial discrimination, the training of the indigenous workers for skilled posts and management, progressively rising minimum wages, trade union recognition, good housing for the workers, good health services. The Gezira scheme in the Sudan shows such schemes to be practicable.

This is a constructive plan which the Afro-Asian group of Governments, inviting the co-operation of the British Colonial Office (which will not always be Tory) and the Caribbean Governments might consider.

Public investment

Far preferable to private investment would be public investment. Best of all would be a World Fund for under-developed countries, such as the United Nations SUNFED scheme, which the American and British Governments are unfortunately still opposing. The Labour Party's pledge to devote one per cent. of Britain's national income to aid under-developed countries, amounting to £160 millions a year, is an excellent national example. Agencies of the United Nations, like the World Health Organisation, UNESCO and Technical Assistance, as well as the International Bank, point the way. But all are so ill-supported at present by the Governments of the more privileged peoples that they cannot be decisive.

Fifty years ago the Labour Movement in Britain took root with the determination to end poverty in our own land. That has been largely, though not fully, accomplished. We now need an international movement to end poverty in the world.

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PEACE AND THE FUEL PROBLEM

Britain and nuclear power

BY JOHN B. SCORE

AT the annual general meeting of the British Association last year, Sir George Thomson, Master of Corpus Christi, Cambridge, and President of the Mathematics and Physics Section, spoke of the relationship which will exist between atomic power and that available from oil and coal.

He said that 40 million tons of the approximate 200 million of coal now consumed annually will be saved by the year 1975. This would result from deriving 40 per cent. of the increased generation of electricity from nuclear power.

It will be noted that Sir George expressed this saving in terms of coal rather than oil. But for many years it has been obvious that our coalfields may begin to show signs of exhaustion before that date. And this situation will doubtless be aggravated by the ever-increasing demands for more power to support an expanding industry.

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On the other hand, one must consider the recent tension which has arisen over the question of oil in the Middle East, and the danger of a possible clash with the Russians, who also covet these resources, as well as a warm water port and a share in the use of the Suez Canal.

In view, therefore, of the fact that Britain's dependence on trade routes and oil supply constitutes one of the gravest weaknesses in her present economy, it is surely obvious that every effort should be made to exploit the new source of nuclear power to the fullest extent, in order to supplant as much as possible both foreign oil and our rapidly diminishing coal supply.

Would not a large-scale top priority atom-derived electrical generating scheme, of which Calder Hall is a small sample, give us independence where foreign oil is concerned?

The urgency of the need for substituting nuclear power for oil is further emphasised by the fact that many millions of sterling are even now in course of investment in this country by major oil companies, and attempts are being made to involve the general public in these very extensive and expensive schemes. Twenty-five million pounds is being invested in one project alone at Southampton.

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I note that Sir George questioned the possibility of small atomic power units suitable for propelling cars and aircraft, and he considered the problems of size and radiation insurmountable. One would like to know on what grounds?

With regard to size, could not apparatus be designed on a much smaller scale to utilise the power effect of implosion—rather than explosion—an attenuated form of which latter is currently used to produce heat-power? Are not the radiation effects of implosion very much less than the effects of nuclear explosion?

Is not this technique already being explored in America? It would be interesting to know what, if anything, is being done in this country regarding research into implosion.

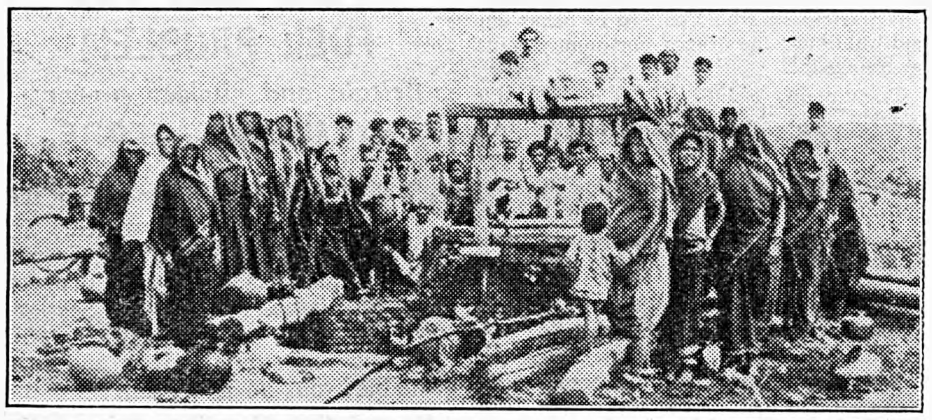
★

One must not overlook the fact that with the possibility of the advent of atomic engines for all forms of surface and air traffic, and atomic-derived electricity, oil companies would suffer a severe financial setback, and one cannot avoid the suspicion that this possibility has seriously retarded research and development in the whole nuclear field.

Our emancipation from oil is in fact a most urgent necessity for the preservation of British power and influence in world affairs.

Only by remaining free from both American and Russian economic interference and pressure can we continue to be an international force for peace.

LETTERS



The well adopted by the North London Action Council for War on Want at Samaria, India

Safe wells for India

I WISH to express to you and to your paper the very sincere thanks of the North London Action Council for War on Want for your wonderful article on the well the Council has adopted in Samaria village.

I feel sure this will bring forth a kindly response from your generous readers, who, like your great paper, are aware of the tremendous problems that face mankind in the quest for eternal peace.

I would like to point out to your readers that this action by the Council is only a very small part of its real endeavour.

The Council realises a war on want needs the help of every individual and organisation within the area, who can afford to "give" (if only a very little).

There is much we can do, once we are all aware, and can share in a great human partnership, which can bring reality to the saying: "We are our brothers' helpers."

I would like especially to point out that in the two-thirds of the world's population struggling to exist there is the sum total of 900,000,000 children who have to live this pitiful and tragic existence.

Surely, if we call ourselves "humane" beings, we feel in our consciences that all is not well with man's mentality when he neglects and allows to suffer those who cannot help themselves and who look to us, the elders, for succour.

There is much that is being done to overcome world poverty, but a tremendous amount more could be done by "the man in the street" if he could only be helped to realise the need.

This then is the work of the Council, who can send speakers, arrange exhibitions, give film shows and organise practical schemes of "action" for all those who wish to express their moral concern for what is really a moral obligation.

I would be very pleased to give further practical details of how the Council and other bodies in this country and in other lands, tackle the war for peace—the war on want.—**NORMAN HAMILTON, 10, Candler St., London, N.15.**

Armaments and inflation

MR. P. GWYNNE DAVIES' letter in PN, August 16, says: "Great expenditure on arms is always accompanied by inflation. . . ." That is not always so.

Inflation may be said to exist when the factors of production (land, labour and capital) are fully employed and there is a level of demand greater than that of the level of supply. Buyers compete with each other for goods, they exert pressure on sellers and thus push up prices. Money values fall heavily.

When resources are fully employed and there is an increased demand for arms then such arms compete in the market with all other demands for goods and services.

With a given level of supply arms can be inflationary in two senses. (1) If there is an increased demand, because of government policy, as compared to the level of demand for other goods and services. (2) If those in the armed forces and/or people manufacturing armaments get increased pay whilst other workers do not.

This increased demand leads to what the economists call a "multiplier effect" on the economy. This sets into motion recurrent demands of *additional* goods and services which multiply according to the portion of *extra* money spent on consumer goods and services compared with that portion of the extra money saved.

In the 1930s the multiplier effect was responsible for setting into production otherwise idle resources. In non-economic language, lessening the dole queue. In the 1950s there have been few or no idle resources: the scarce resources have been made still more scarce and dearer.

Thus only in the latter period can we say that re-armament in this country has had an inflationary tendency.—**JIM Le NOURY, 4, The Grove, Poolsbrook, Chesterfield, Derby.**

MY concern has grown to alarm, not because you do not answer my question about the "economic fallacy" mentioned in your article (PN, July 19), but because you entirely fail to see the point of my letter. Indeed, one sentence in your comments suggests that you consider armaments are an addition to the world's wealth. If that is your belief, what hope is there of changing the workers' attitude to arms production?

Perhaps you were misled by the last paragraph in my letter, which merely re-stated what I think is true—that any addition to the total volume of incomes, regardless of what service or disservice the income represents, is an addition to the value of the total goods available. Therefore an increase of 30 millions in soldiers pay adds 30 millions to the value of goods available (That is the rough picture. I know there are such things as reinvestment in actually productive operations; but if we fail to grasp the relationship between goods and incomes we shall always be astray).

Similarly, any millions paid for arms production have the same effect; but who wants guns, or battleships, or bombs? Therefore, apart from the taxes deducted to pay for the guns, etc., by the Governments, the remaining millions go into the market to be added to the value of real goods.

The issue of bonus shares has the same effect, as does any increase in spending power. Inflation can only be avoided or corrected if spending power is related to the supply of goods—and education, food, shelter, entertainment, enjoyment, are all goods—but I do not include armaments!—**P. GWYNNE DAVIES, Abergele Rd., Old Colwyn.**

Nationalised industries

IN his review (PN, August 9) of "Public Enterprise," a Labour Party publication, John Holtom reiterates the myth that "Ten years ago large sections of British industry passed into public ownership."

None of the supposed-to-be nationalised industries will ever be truly nationalised until, first of all, the nation's purse—its monetary system and banking—has passed into public ownership and is under public control.

Far from transferring the Bank of England to public ownership and control, some of the provisions of the Act of 1945 are specifically devised to obviate all possibility of Parliament's participation, and of public control in the running of the Bank.

The compilers of "Public Enterprise" appear to attach no significance to a certain famous great financier's boast, "Permit me to issue and control the money of a nation, and I do not care who makes its laws."—**CHAS. W. D. NEWMAN, Beechcroft, Brownshill, Stroud, Glos.**

Bernard Llewellyn, former member of the Friends Relief Service who first went to Korea with the Save The Children Fund gives an

Impression of Syngman Rhee

IN Seoul early this year I met the man who is perhaps the greatest living exponent of the old-fashioned type of patriotism—President Syngman Rhee. I was surprised, on seeing him face to face, to see how old he was, for the photographs published of him are misleading.

Multitudinous wrinkles creased his face and narrowed still further his slanting eyes, and he moved with the slowness and something of the uncertainty of the very old. He looked tired and he looked old; but the years had not diminished his resolution to unite Korea, to wage unceasing war against the claims of the Communists, and to maintain, in a state of readiness, one of the largest armies in the world.

That resolution is expressed every time he opens his mouth. The real question I could not answer was whether he was now too old to do anything about it. Was all his talk merely a safety valve?

Syngman Rhee stands for most of the attitudes the pacifist detests. Military power is the bedrock of his policy; his conception of Christianity does not go beyond "the strong man armed." He occasionally seems a trifle astonished that his own eagerness to renew the fray and drive the Communists out of North Korea has sometimes embarrassed even the tough-talking Americans.

★

HE has been called realistic by those who regard South Korea as Asia's last stronghold of anti-Communism, for nobody can accuse him of failing to be alert to the dangers of Soviet imperialism. And he has been called realistic by those who fear a recrudescence of Japanese expansionist policies on the mainland of Asia.

Rhee burns with a fierce hatred of Russia, Communist China and Japan—his three closest neighbours. Many call this emotional attitude (which is understandable in terms of Korean history) wisdom.

But what kind of realism is this? How can Korea, geographically situated as she is, afford the luxury of such an emotion? Rhee talks patriotically of his country's longing for freedom and independence; but his policies render Korea ever more dependent on US aid. This aid flows in at the rate of a thousand million dollars a year; and less than a third is economic aid.

Said a wise Korean to me one day: "How can we be independent until we are independent of aid?"

★

THERE were signs at the last election that many Koreans are not so enthusiastic as their President about renewing the conflict. Some prefer a quiet life to heroic posturing. They see the draining away of the national resources into the Defence Budget; they see the daily deterioration of their currency. They know they cannot afford heroics.

But Rhee can. The old man who has identified himself with Korea and has spent his life trying to win freedom for his country is dedicated to the same patriotic fervour that fired his youth. He does not want peace; he wants the reunification of Korea—and he does not believe that will come without a struggle. Therefore let the struggle come in his lifetime, and let the Americans furnish his divisions with the atomic fire-power to match the arms build-up north of the thirty-eighth parallel.

If the old man with the wrinkled eyes dreams, his are not peaceful dreams. All his life he has been angry at the people who have pushed his fellow-countrymen around. He would like to get his own back. It is not a good policy, it has no future. But it would make an old man feel very good indeed.

VACCINE FOR HUNGARY

In answer to an urgent request from the Minister of Health of Hungary, the World Health Organisation has obtained an export licence for salk vaccine from the United States Government to help control a threatening epidemic of poliomyelitis in Hungary. The shipment, which was procured through WHO Regional Office for the Americas, the Pan-American Sanitary Bureau, is sufficient for 29,000 injections.

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DIARY

As this is a free service we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:
1. Send notices to arrive not later than Mon. a.m.
2. Include: Date, **TOWN, Time, Place** (hall, street); nature of event; speakers, organisers (and secretary's address).

Friday/Sunday, September 6-8

BRISTOL: Vinoba and Sarvodaya Fellowship of Friends of Truth. Conference with Donald Groom. Redland College (Malvern House). Sec.: 8 Fairhaven Road, Bristol. 6. Tel.: 45515. Visitors welcomed.

Friday, September 6

LONDON LOCAL TRIBUNAL for COs, Fulham Town Hall (opposite Fulham Broadway Und. Station). 10.30 a.m. and 1.15 p.m. Public admitted.

Saturday, September 7

LONDON, N.6: 3 p.m. 30 Wood Lane, Highgate (one minute Highgate Underground) Garden Party for Bhoodan Well Fund. Indian Dancers, Tea, stalls and sideshows. North London Action Council for War on Want.

Sunday, September 8

LONDON: 3.30 p.m.; Friends International Centre, 32 Tavistock Square, Euston. Pacifist Universalist Service. Discourse by I. A. Sandapen, "A Day in an Indian Village."

Monday, September 9

BIRMINGHAM: 8 p.m.; 221 Vicarage Road, Kings Heath. Kings Heath and Cotteridge PPU. All welcome.

Thursday, September 12

LONDON, W.C.1: 7.30 p.m.; Dick Sheppard House, 6 Endsleigh St. Annual General Meeting of the Pacifist Youth Action Group.

LEYTONSTONE: 8 p.m.; Speaker: Grace Lane, "Vegetarianism Aid to Peace." PPU Friends Mtg. Ho., E.10 and E.11 Group.

Sunday, September 15

LONDON, W.C.1: 2.30 p.m. Friends International Centre, 32 Tavistock Sq. Conf. for prospective conscientious objectors. Speaker: Brian Reed. Tea provided. Women also welcome. SoF.

Monday, September 16

SOUTHEND-ON-SEA: 8 p.m.; Wesley Church Hall, Elm Road, Leigh. "Any Questions." Panel: Rev. Wm. Hodgkins, MA, Coun. W. H. Clough, Mrs. L. M. Alexander, JP, Tom Parrinder (Scout Commissioner). FoR.

SOUTHAMPTON: 8 p.m.; "Any Questions." PPU Friends Mtg. Ho., Ordnance Road. All welcome.

Tuesday, September 17

UPMINSTER: 8 p.m.; St. Mary's Lane School (nr. The Bell). Speaker: Alec Beckman, "Whither South Africa?" Hornchurch Way To Peace Group, 52 Fleet Avenue, Upminster.

Thursday, September 19

LEYTONSTONE: 8 p.m.; Speaker: George Bush, "Ethics and Morality." PPU Friends Mtg. Ho., E.10 and E.11 Group.

Friday, September 20

LONDON LOCAL TRIBUNAL for COs, Fulham Town Hall (opposite Fulham Broadway Und. Station). 10.30 a.m. and 1.15 p.m. Public admitted.

Saturday, September 21

EPSOM. 3.45 p.m. 3 St. Martin's Avenue. Poster Parade to meeting in Rosebery Park (Speakers: Sybil Morrison, Stuart Morris). 5.30 p.m. tea at Methodist Church Hall, Ashley Road. 7.0 p.m. public meeting "Peace Is Possible." (Speakers: Donald Chessell, Stuart Morris, Sybil Morrison, Minnie Pallister; Chairman: James L. Henderson). Epsom and District Peace Fellowship.

GLOUCESTER: 3 p.m.; Friends Mtg. Ho., PPU Western Area AGM. Rally and Auction. Details: Ron Barns, 4 Grange Drive, Bridgwater.

Thursday, September 26

LEYTONSTONE: 8 p.m.; Group Discussion. PPU Friends Mtg. Ho., E.10 and E.11 Group.

Monday, September 30

LONDON APPELLATE TRIBUNAL for COs, Ebury Bridge House, Ebury Bridge Road, Victoria, S.W.1. 10.30 a.m. and 2.15 p.m. Public admitted.

Every week:

SATURDAYS

LIVERPOOL: 8 p.m.; Pier Head. Open-air meeting of Liverpool and District Peace Board.

SUNDAYS

HYDE PARK: 6.30 p.m.; Pacifist Youth Action Group. Every Sunday. PYAG.

GLASGOW: 8 p.m.; at Queen's Park Gates. PPU Meeting. Open-air.

SATURDAYS AND SUNDAYS

LONDON: Weekend Workcamps, cleaning and redecorating the homes of old-age pensioners. IVSP, 72 Oakley Sq., London, N.W.1.

TUESDAYS

MANCHESTER: 1-2 p.m.; Deansgate Blitz Site. Christian pacifist open-air mtg. Local Methodist ministers and others. MPF.

WEDNESDAYS

KIDBROOKE: 8 p.m.; 141 Woolacombe Rd. Talks, plays, discussion, music, radio, etc. Fellowship Party.

THURSDAYS

GLASGOW: 8 p.m.; Corner of Blythswood Street and Sauchiehall Street. Open-air Meeting. Glasgow H-bomb Committee.

LEYTONSTONE: 8 p.m.; Friends Mtg. Ho., Bush Road. E.10 and E.11 Group. PPU.

LONDON, W.C.1: 7.30 p.m.; Dick Sheppard Ho., 6 Endsleigh St. PYAG.

LONDON, W.C.1: 1.20-1.40 p.m.; Church of St. George the Martyr, Queen Sq., Southampton Row. Weekly lunch-hour Service of Intercession for World Peace. Conducted by Clergy and laymen of different denominations.

FRIDAYS

BIRMINGHAM: 5 p.m. onwards; Bull Street Meeting House (outside) Peace News Selling.

PPU RELIGION COMMISSION
Pacifist Universalist Service
3.30 p.m. Sunday, September 8, 1957
Friends' International Centre
32 Tavistock Square, London, W.C.1
Discourse by—I. A. Sandapen
"A Day in an Indian Village"

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Civil Defence in the Netherlands

LAYERS OF ILLUSION

Hilda von Klenze reviews

Bescherming Bevolking (Civil Defence), by N. J. Verkruisen, published by De Driehoek, Amsterdam, on behalf of Central Dutch Peace Bureau (BEDA), one gilder.

IN the Netherlands, as in other countries, Civil Defence seems to be a thing of many layers.

The outside consists of a smooth mixture of soft soap, human compassion, and a kind of "Holland-can-take-it" attitude which always goes down well; next comes the harder stuff of sheer expediency which shows CD to be an essential cog in the military machine; and finally there is, deep inside, the desperate core of complete helplessness in the face of modern weapons.

The government has no more notion how to protect the country against nuclear bombs than how to keep it dry when it

BOOKS

rains, and so it talks airily about deep shelters and evacuation, knowing only too well that the former are too costly and that the latter suggestion, in view of Holland's size and density of population, is a lunatic counsel of perfection.

N. J. Verkruisen deals with each layer in turn. There is a section on the official organisation and the laws under which it operates. In Holland, too, public interest is noticeably lacking and the flow of volunteers is slow in spite of the fact that for "psychological reasons" the authorities decided some years ago to replace the term "Civil Defence" by the more reassuring one of "protection of the population," and wherever possible link CD with the rescue service which functions in times of natural disaster.

Another section is devoted to official propaganda and one to the effects of nuclear weapons and the obvious impossibility of defence, civil or otherwise.

The booklet also provides an excellent literature list which includes Dutch as well as American, English and French books and documents, and a particularly good selection of works on "Pacifism, Non-violence and Reconciliation."

YOUTH FOR SHEFFIELD

Three young conscientious objectors from Germany, Holland, and Belgium will visit Sheffield on October 17 to join with a British CO in an "Any Questions" panel. Mrs. Kathleen Moore, Secretary of the Sheffield Fellowship of Reconciliation, wants as many young people as possible to hear the team, and hopes they will get in touch with her at 111, Dalewood Avenue, Sheffield, 8.

NOTEBOOK

A BOUQUET to the Bournemouth Daily Echo for a thought-provoking editorial following the Russian achievement of the "ultimate weapon" (August 1957 variety).

The parable of "the strong man armed," said the Echo, "though it comes to us from afar off down twenty centuries of time, gives a clear warning to mankind in this age of nuclear weapons and rocket missiles that there is no security in armaments. We talk of deterrents, but who deters whom, and for how long?"

"As the statesmen return to their disarmament talks, let them ponder on these things."

Into Poplar

THE Stepney Family Service Unit, formerly the Stepney Pacifist Unit of war-time renown, has started a branch unit in Poplar.

Carol Gardiner, who takes charge of the new unit from two rooms in Follett Street, off the East India Dock Road, will have the support of Poplar's Medical Officer of Health, Dr. W. C. Turner, who has joined the Unit's Council. This development has been welcomed by the Borough Council.

Pamphlet review

THE two latest pamphlets in the series published from Pendle Hill, Wallingford, Pennsylvania, are numbers 92 and 93, 35 cents. each.

An Inward Legacy, Forbes Robinson, is devotional extracts from the letters of a Cambridge lecturer in theology who died in 1904 at the age of 41. In an introduction, Gilbert Kilpack, who made the selection, describes the author as the William Law or Brother Lawrence of his generation, and truly says that his words carry just the sharp but tender clarification that this age needs.

Quakerism and Others Religions, by Howard H. Brinton, is an interesting exposition of a theory that Quakerism, more than any other Christian sect, has the means of approach to the other great religious systems: worship in silence is the only ing of Foreign Policy a brief survey of the form in which adherents of all can take part, and provides a meeting point; the recognition of the Inward Light in every man and the mystical concept of direct contact with the Divine, through silence, meditation and contemplation, overpass the bounds that normally divide Christians and non-Christians.

The South African Treason Trial, by Gerald Gardiner, Q.C., Christian Action, 9d., is the text of a speech delivered in February last at a meeting held in aid of the Defence Fund for the 160 people now being tried in South Africa for treason. It is an admirably clear, brief explanation of the background to the trial and the laws against which the offences are alleged to have been committed.

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Christians and War, by Llewelyn Harries, Plough Publishing House, 1s. This is a reprint of an article that appeared in "The Plough," the quarterly magazine of the Society of Brothers Bruderhof Community. It describes the attitude of the early Christians to participation in war, military service and politics, and the change which gradually took place after A.D. 174, and relates Christ's teaching on these matters to the political world of today.

Labour in Transition, by John Burton, Kingston, Australia; Morgans Publications, 2s. 6d.

This very interesting pamphlet from the Antipodes expounds the argument that in Britain, Australia and New Zealand the Labour movement has so far played a "crisis" rôle; it has fought a battle for better pay and conditions for the workers; it has only been called upon to govern in times of depression or the aftermath of war, when the people were suffering from the results of conservative policy. It has been dependent in no small degree on economic crisis for political support. The "blurring" of the differences between Labour and Conservative Parties has been due to the general acceptance of Labour's immediate industrial objectives. Now the movement needs a re-thinking of its objectives and transition from Labour to Democratic Socialism. The policies of Democratic Socialism set out by the author give priority to social equality and the most direct and active participation in government and administration by people acting as equals. It is not until a number of other matters have been mentioned that, under the heading of Foreign Policy a brief survey of the "dismal failure" of Western policies is held to completely justify the "previously idealistic attitude" of Labour, the multilateral reduction of armaments and the admission of a "powerful argument for unilateral action if multilateral negotiations end in stalemate." This part of the pamphlet, and the section on organisation that follows it, are obviously Australian in viewpoint. British readers will see a quite different angle, but that does not invalidate the main thesis.

T. R. D.

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I.L.C.O.P. discusses

"THE QUEST FOR FREEDOM"

By Hilda von Klenze

ABOUT 40 people from six different countries and representing over 20 organisations took part in this year's Conference of the International Liaison Committee of Organisations for Peace at Ruskin College, Oxford, from August 24-29.

The general title of the conference was "The Quest for Freedom," and J. H. Anderson, Regional Director of the Agricultural Advisory Service, led off with a talk on "Freedom from Want." After giving some of the facts about poverty, disease and malnutrition in the world today, he described some of his work with the UN Food and Agriculture Organisation in the Middle and Far East and in Africa.

He asserted that with the help of modern science the rapidly increasing world population, which grows fastest in the undernourished areas, could be fed. In his view Britain could and should make its contribution by adding to 1½d. a year per head of population, by the temporary loan of top level scientists to the UN functional agencies, and by training people from abroad to take over agricultural and other development projects in their own countries.

Professor L. A. Reid, of London University, presented an excellent analysis of the different meanings of the term freedom, and his speech was followed by surveys of the present situation in Poland, India and Ghana by three speakers from these countries. Recent events in Poland, said Lucjan Blit, had restored his belief that tyranny can be defeated by the human spirit.

The revolution there had been successful because with the uprising at Poznan the prestige of coercion had collapsed and the Polish people had ceased to be afraid. It had been a revolution against a lie and today public opinion was operating again.

Persuasion not coercion

In answer to another Polish member who expressed the view that under certain circumstances no progress could be made without coercion, Mr. Blit said that means were more important than ends, and that quite apart from the human results coercion never gave good economic results. Persuasion took time, but was infinitely more worth while. This was confirmed by the speaker on India, K. R. Narayanan, First Secretary of India House, who explained the attempts of the Indian Government to persuade rather than to force the people to work voluntarily for the common good and make certain sacrifices in the consumption of much needed goods in order to allow the development of power and communications to go forward and benefit the whole country.

Professor G. D. H. Cole gave what in the discussion was described as a "brilliantly depressing" talk on "Freedom from Want" which provided a useful antidote to any over-optimistic notions. The three remaining addresses were concerned with the British point of view on social security, national security, and the parliamentary party system.

At the ILCOP Bureau meeting which followed the conference, Dr. Ernest Wolf was unanimously re-elected as Chairman for the ensuing two years.

Press release

In a Press release the Conference expressed the convinced belief that the safeguarding of personal freedom, political, intellectual and spiritual, was essential to the attainment and the maintenance of peace and democracy. Without respect for the supreme worth of the human person, all other gains lost much of their value and society was in danger of becoming totalitarian and tyrannical.

The Conference stated that in countries subjected to a totalitarian government, where there was a lack of personal security, intellectuality and moral freedom, the attempt to change the situation by force appeared in many cases to bring with it a continuation, if not an intensification of the evils it intended to remove.

Recent developments in Poland seemed to indicate that non-violent methods, though apparently slower, might well prove to be the more effective.

"TOKYO DECLARATION"

☐ FROM PAGE ONE

for an immediate and unconditional ban on nuclear tests.

"We demand the prohibition of manufacture, stockpiling, and use of nuclear weapons with international control.

"We oppose the introduction of nuclear weapons by the nations in possession of them into any other countries.

"We demand universal disarmament with controls accepted by the countries concerned. If agreement on universal, general disarmament is not yet possible, we demand a partial disarmament agreement.

"We oppose the establishment and expansion of military bases, especially nuclear bases.

"We recognise that the simultaneous liquidation of all the military blocs and the abandoning of all military bases and the withdrawal of all troops from all foreign territories lessen the threat of nuclear war."

Unconditioual agreement

In its appeal to the UN and the Governments, the Conference asked that the USA, Britain and Russia enter immediately and unconditionally into an agreement on the prohibition of nuclear tests, and stated that the system of limitation or registration of tests does not meet their demand.

"We also consider that any questions of disarmament or any other political questions should not be made conditions for such an agreement on the prohibition of nuclear tests," they declared.

"The conclusion of such an agreement will pave the way for general disarmament, including the prohibition of manufacture, use and stockpiling of nuclear weapons."

In its "recommendations on common actions," the Conference urged action on several levels.

It proposed a world-wide series of activities be undertaken on dates yet to be set during October and November on the issue of the abolition of nuclear weapons and disarmament during the forthcoming sessions of the UN General Assembly.

Such action should be directed, the Conference urged, toward the UN directly or through individual Governments.

Afro-Asian Conference

The Conference also proposed similar actions aimed at the five Power UN Disarmament Sub-Committee which was then meeting in London.

It was also recommended that activities be directed towards Governments and local authorities and that people be active within their social, professional and religious groups, as well as among their personal contacts.

Because recent nuclear tests have taken place mainly in Asian and Pacific areas, the Conference said it was important to forge co-operation in these areas against preparations for nuclear war in progress at military bases in Okinawa, Korea and other places.

They urged a second Afro-Asian Conference to further these aims.

The Conference said there is insufficient knowledge and understanding of the disastrous consequences of the use of and experiments with nuclear bombs, and these should be made more widely known. Through such efforts might come increased relief for the victims of nuclear bombing and testing.

Japanese Conference

■ FROM PAGE ONE

There is a high probability unless they do so that before many years have passed we shall see the Japanese Government equipping itself with nuclear weapons, first "tactical," and then demanding the right to have A- and H-bombs like the other Great Powers.

ARMS EXPENDITURE

Britain's total income from all sources last year was £18,002,00,000. Arms expenditure, running at approximately 1,500,000,000, was a twelfth of her income.

By Sybil Morrison

Godliness and cleanliness

"May I suggest most seriously as a matter of first importance that in the anti-H-bomb campaign there should now be a shift of emphasis from stop the test to stop production (and stock piling). . . . Up to now to stop the tests would have been to stop production. This is no longer so . . . the overwhelming consideration must always be the evil of the hydrogen bomb—the moral consideration to which careful assessment of effects and relative risks must be secondary and contributory. Morality first, hygiene second."

—Letter from Gerald Petch, Peace News, August 30, 1957.

IT is not new that pacifists should maintain the principle of putting moral obligations before any others, but it is a little hard to know from Gerald Petch's letter where he stands as regards pacifism.

He gives an impression of a man who has just made an important discovery; he writes as though it had suddenly dawned upon him that stopping production of nuclear weapons was more important and more essential than stopping the tests.

He makes the highly doubtful assumption that had it been possible to stop the tests, stoppage of production would have been automatic. This seems very improbable, since we were categorically informed, at the time of the Pacific tests, that Sir William Penney found it unnecessary to go himself because, in fact, Britain had been stockpiling for six years.

It has been consistently ignored that the most formidable obstacle to the campaign against tests is the sincere belief of the Government that possession of the H-bomb will prevent a nuclear war.

It is in the light of such a belief, fantastic though that belief may seem to some of us, that it becomes necessary for Governments to let it be known that they do, in fact, possess the weapon.

It would be awkward, to say the least of it, to make it known by dropping it in some area where buildings would be destroyed and people killed and infected, and therefore, that difficulty is overcome by testing it in the middle of an ocean where the least possible damage to life will be done but, of course, where the reverberations will be recorded on machines which measure these things, so that all over the world it will be known that Britain has the H-bomb.

This is in very much the same category as the doctor who weighs the release of radio-active particles into the atmosphere when he uses deep X-ray to save a patient from some deadly disease, against the opportunity to save this one person's life. He comes down on the side of saving that life. In the same way the Government weighs the known dangers of the tests against their belief that possession of the H-bomb will save the world from nuclear war, and comes down on the side of the bomb.

★

This is the logical conclusion of their false assumptions; the great deterrent wins every time, and the only real challenge to those who believe in this doctrine is not to demand that they throw away what they believe to be a method of preventing a third world war, but to challenge their assumptions at the very core of their mistaken and false beliefs.

These false assumptions have been examined in Peace News on many occasions, but it is plainer now, perhaps, than it has ever been before, that the faith in the great deterrent has been, apart from any moral issues, utterly mistaken. Already Governments have moved away from that position and are discussing the necessity for guarding against a surprise attack, as though that possibility had only just arisen.

Now that Russia has produced an intercontinental ballistic rocket which can carry H-bombs to the USA, it has become plain that there is no longer a parity of strength, and that the much vaunted deterrent may not, after all, deter.

That assumption has been proved false; equally false is the assumption that it is legitimate to use evil means for a good end. The "overwhelming consideration" should be, not so much the evil of the H-bomb as the evil of war, for there would be no H-bomb if it were not for this fundamental belief in the method of war.

The ultimate challenge must be to that basically false assumption, and immoral method; when that challenge is made, not by a small group of pacifists only, but by millions, there will be no need to argue whether morals are to come before hygiene or after it; Godliness will have made cleanliness part of a world at peace.

AFTER THE FESTIVAL:

Americans visit China

BY K. J. TARASOFF

The writer is a young Doukhobor and editor of the Canadian Doukhobor publication, The Inquirer. He attended the Sixth World Youth Festival and here considers it in retrospect.

"THE first major achievement of the Moscow Sixth World Youth Festival," observed one of the 160 Americans who took part in it, "is that the policy of non-participation has ended. No longer is it possible to disregard the views of the other fellow. Secondly, the Festival has raised hopes that relations with China may be improved.

"Although the USA doesn't recognise Red China, and despite written protests from home as well as from the American Embassy in Moscow, 45 Americans were invited to Pekin after the Festival. This group is headed by a clergyman, and it is composed of businessmen, students and workmen."

Was the Festival a propaganda stunt; was it a means of indoctrination for young pliable minds, or was it something more?

A definite answer is impossible, yet some observations must be made.

No apparent attempt at indoctrination was made, unless it was indoctrination in the sense that a country publicises its own achievements and aims in a frank way. And who would be foolish enough to challenge the right to do so? As long as there are equal rights to present views, why worry?

Competition between differing ideologies is here to stay for many years. The main point is: let's be peaceful about it, promote an interchange of ideas and trust and ultimately the best features of different systems will be preserved in the building of a better social order.

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